CHAPTER IX

Buddhist Prayers and Sacraments during 20th century in U.P.

(A) Prayers.
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(a) **VANDANA (HOMAGE)**

Namo tassa bhagvato, arahato samma  
Sambuddhassa  
Namo tassa bhagvato, arahato samma  
Sambuddhassa  
Namo tassa bhagvato, arahato samma  
Sambuddhassa

(Homage to Him, the blessed one,  
the Exalted one, the fully – Enlightened one;)

(b) **TISARANA**

Buddham saranam gacchami  
Dhammam saranam gacchami  
Sangham saranam gacchami

Dutiyan pi Buddhham saranam gacchami  
Dutiyan pi Dharmam saranam gacchami  
Dutiyan pi Sangham saranam gacchami

Tatiyan pi Buddhham saranam gacchami  
Tatiyan pi Dharmam saranam gacchami  
Tatiyan pi sangham saranam gacchami

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THE THREE REFUGES

I go to the Buddha as my Refuge
I go to the Dhamma as my Refuge
I go to the Sangha as my Refuge

For the second time, I go to the Buddha as my Refuge
For the second time, I go to the Dhamma as my Refuge
For the second time, I go to the Sangha as my Refuge

For the third time, I go to the Buddha as my Refuge
For the third time, I go to the Dhamma as my Refuge
For the third time, I go to the Sangha as my Refuge

(c) PANCA SILA (THE FIVE PRECEPTS)

1. Panátipátá veramani sikkhápadam samadiyami.
2. Adinnádáná veramani sikkhápadam samádiyámi.
3. Kamesu micchachara veramani sikkhapadam samadiyami.
4. Musávádá veramani sikkhápadam samadiyami.
5. Sura-meraya majja-Pamadatthana veramani sikkhapatam samadiyami.

1. I take the precept to abstain from killing.
2. I take the precept to abstain from stealing.
3. I take the precept to abstain from adultery.
4. I take the precept to abstain from lying.
5. I take the precept to abstain from liquor that causes intoxication and heedlessness 1.

(II)

KARNIYA-METTA-SUTTA

(Hymn of Universal Love)

1. Karaniya metthakusalana
  Yan tam santam padam abhisamecca
  Sakko ujú ca suju ca
  Suvaco c’assa mudu anatimani.

(He who is skilled in his well-being, and who seeks the attainment of peace, Nibbana should act thus; He should be able upright, very upright, amenable to good counsel, gentle, free from arrogance).

2. Santussako ca subharo ca
   Appakicca ca sallahukavutti
   Santindriyo ca nipako ca
   Appagabbho kulesu anamigidho

(Contented, easily supportable, with few duties, of Right livelihood, restrained in senses, discriminating, courteous and not greedily attached to families).

3. Na ca Khuddani samacare kinci
   Yena vinnu pare upavadeyyuni
   Sukhino vá khemino hontu
   Sabbe satta bhavantu sukhitatta.

( Let him perform naught that is mean for which wise others (the Aryas) might rebuke. Happy and safe may all beings be may they have happy minds) 1.

4. Ye Keci panabhut’ atthi
   Casá vá thavara vá anavasesá
   Dighá vá ye mahantá vá
   Majjhima rassakanukathútá

(Whatsoever living things there be the quaking (seekers) or the steadfast (the attained), the long, the stout, the mid sized, the short, the tiny, the big.)

5. Ditthá vá ye váaddithá
   Ye ca dure varanti avidure
   Butta va sambhanesi vá
   Sabbe sattā bhavantu sukhitatta.

(Those visible and those invisible, those dwelling a far and those
nearby, those who are born as well as beings seeking birth; may all
beings have happy minds.)

6. Na paro paro parani nikubbetha
   Natimaññetha kathaci nam kanci
   Byarosaná patighasañña
   Nāññameññassa dukkhamiccheyaya.

(Let none deceive another, nor despise, anywhere – in any way,
in anger or ill will let him not wish another ill).

7. Mátá yathá niyam puttam
   Ayusá ekapullamamurakkhe
   Evam pi sabbabhutesu
   Manasam bhavaye aparimānām

(Even as a mother would cherish here only child, with her life –
even thus towards all beings let him cultivate a boundless heart).

8. Mettañ ca saba lokasmim.
   Manasam bhāvaye aparimānām
   Uddham adho ca tiriyan ca
   Asambadami averam asapattam.

(Let him cultivate above, below, and all around boundless
towards all the world, unhindered, without anger, without enmity).

9. Tittham caram nisinno vá
   Sayáno vá yávat' assa vigata middho
   Etam satim adhiththeyya
   Brahametam viháram idhamahu.

(Standing walking, sitting down, or reclining let him develop this
mindfulness as long as he is awake; this they say is “the supreme
Living” here).
10. Ditthin ca anupagamma silava
Dassanena sampanno
Kamesu vineyya gedhani
Na hi jatu gabbaseyyani punaret’ti.

(Not being a follower of wrong views, being virtuous, endowed
with insight, lust in the senses discarded, never again varily shall he
come entagled in re-birth).

11. Etena saccavajjena
Sotthi me (te) hotu sabbada
Etena saccevajjena
Roga vúpa samentu me (te)
Etena saccavajjena
Loko hotu sukhi sada.

(By this truth may I (yours) ever be safe;
By this truth may all my (yours) ailments cease;
By this truth may the world ever be happy1 ;).

(III) UPOSATHA SEEL:

Buddhist upasakas and upasikas are expected to live life according
to panchasheela. They are also expected to live life according to
Uposatha Sheel on four days of the month (both eighth days of the dark
or bright fort-night, amavasya, Purnima ). On these days an upasaka or
upasika should go to Buddha vihara and take uposatha sheel from the
reverend monk. On these days, the dinner should not be taken and lunch
should be taken before uposatha sheel it is also called Ashtasheel. The
three sheelas given below if added to the Panchasheela make uposatha
sheel.

1. Vikal Bhojana vermani, sikkhápadam samádiyámi

(I take the precept not to take meal afternoon till next morning.)

2. Naccha-gita-vadita-visuka-dassan mala Gandha vilepana
dharan-mendan vibhusanatthana vermani sikkhápadam samádiyámi.

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(I take the precept to abstain from dance, singing, musical marrying, seeing fair and shows and apply perfumes and wear ornaments.)

3. Ucchasayan-Mahasayana vermani sikhápadam samádiyámi

(I take the precept to abstain from sleeping in the high luxurious bed).

**IV) MANGAL SUTTA**

**(DISCOURSE ON BLESSINGS)**

Thus I have heard:

On one occasion the blessed one was dwelling at the monastery of anathapindaka, in Jeta’s Grove near Savatthi. When the night passed a certain deity whose splendour illumined the entire jeta Grove, came to the presence of the Blessed one, and drawing near, respectfully saluted and stood at one side. Standing thus, he addressed the Blessed one in verse:-

1. Many deities and men,
Yearning after good,
Have pondered on Blessings,
Pray, tell me the Highest Blessings;

2. Not to associate with the fools,
To associate with the wise,
And honour those who are worthy of honour,
This is the highest blessing.

3. To reside in a suitable locality,
To have done meritorious actions in the part,
And to set oneself in the right course,
This is the highest blessing.

4. Vast learning, perfect handicraft,
A high trained discipline,
And pleasant speech,
This is the Highest Blessing.
5. The support of mother and father,  
The cherishing of wife and children  
And peaceful occupations,  
This is the highest blessing.

6. Liberality, righteous conduct,  
The helping of relatives,  
And blameless actions,  
This is the highest blessing.

7. To cease and abstain from evil.  
Forbearance with respect to intoxicants,  
And steadfastness of virtue,  
This is the highest blessing.

8. Reverence, humility,  
Contentment, gratitude,  
And opportune hearing of the Dhamma,  
This is the highest blessing.

9. Patience, obedience,  
Sight of the samanas (ascetics),  
And religious discussions at due season,  
This is the highest blessing.

10. Self control, Holy life,  
Perception of the Noble Truths,  
And the realisation of Nibbana,  
This is the highest blessing.

11. He whose mind does not flutter,  
By contact with worldly contingencies,  
Sorrowless, stainless and secure,  
This is the highest blessing.

12. To them, fulfilling matters such as these,  
Everywhere invincible,  
In everyway moving happily,  
These are the Highest Blessings¹.

(V) TEN PARAMITAS

1. Dana (giving, generosity, liberality)
2. Cila (virtuous conduct, morality, righteousness)
3. Ksanti (forbearance, patience)
4. Virya (Energy)
5. Dhyana (rapt musing, concentration, fixity of mind)
6. Prajna (Wisdom, insight, intuition)
7. Upaya or Upaya Kaucalya (Skilfulness in the choice or adaptation of means of conversion or succurr).
8. Pranidhana (aspiration or resolution)
9. Bala (Strength, Power)
10. Jnan (Knowledge)

( B )

BUDDHIST SACRAMENTS

Sacraments appear with the development of civilization and culture. It is known that in every country and community there are some sacraments which are performed by the members since childhood to the death in general. In some communities sacraments are performed even after death. Sacraments make one’s life cultured and pure. Religions play significant role in the performance of sacraments. Every religions person makes his life comfortable and pleasant. In 20th century, Buddhist society performs these sacraments;

1. GARBHA MANGAL SAMSKAR

This sacrament is performed after three months of conception. Some reverend monks are invited for meal and there after Trisharana, panchasheel are chanted. Reverend monks read Mahamangal Sutta and a Raksha Sutra (Safety thread) is tied in the neck of the pregnant mother.

Seven days before the expected delivery date Garbha Prasuti Sanskara is performed. During this sacrament Paritran Path is chanted. After chanting the Angulimala Sutra pure Paritran water would be given to the mother for the better health of the mother and her child.

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2. **NAMKARANA SAMSKARA**

This ceremony is performed during the period between 5th to 7th of the birth. After prayers and Paritran path the name of the child is announced by the reverend monk or some prestigious person present. Thereafter a story given below is chanted three times:

Dighayuko hotu ayam kumaro.
Valam cha vannam cha sukham labhantu.
Pannaya seelen cha sampayutto.
Ayam kumaro saranamupeti Buddhham.

If the child is a female baby **“Kumaro”** should be replaced by kumari and sampayutto should be replaced by sampayutta².

3. **MARRIAGE SACRAMENT**

Marriage is the foundation of family life. In Buddhist marriage system child marriage is prohibited. Buddhist scriptures lay emphasis upon the selection of the life partners by themselves. If it is not there the responsibility goes on parent and relatives.

After the selection of the bride and bridegroom engagement ceremony is performed. On the day of engagement the date for marriage is decided. For selection of dates only the convenience of both parties involved must be considered. In the name of ‘sagai’ Teeka, Tilak, etc. are not required. No dowry condition is permissible. Nearest Buddha Vihar is the best place for marriage ceremony or both parties concerned should decide the value according to their convenience.

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2. Buddha Sanskara Paddhati, Page 3
Grandeur is not essential part of marriage. It has no concern with Buddhism. Ostentation is harmful. Jewellery is not prohibited for woman or bride according to Sigalovadutta. Parda system is prohibited. Women should adopt eight preachings.¹

Susamnihita kammanta sungahita parijjana
Bhattumanapan charati sabhhatam Anurakkhati.
Sadehha silen sampanna vadannu vitamachara.
Niccham Magam visodhetti sotthanam samparaikam.
Ichchete athadhamma cha yassa vijjati Nariya.
Tampi silavanti Ahu dhammatham sacchavadinam.

(The woman who is manager of her right action, who lives life according to husband, who is of right conduct, who is intelligent, who is dedicated, she cleans her path of salvation. who possesses the eight qualities is religious, truthful and deferentially modest.)

**VIVAH MANGAL VIDHI:**

First of all the bridegroom is called to the pavilion. Four boys with plates of lamp, garland of the bride, flowers and incensory should come forward. The bridegroom should be followed by his family members, The bridegroom should sit on the right side of the Buddha’s statue. Thereafter the bride should come there. She must be accompanied by four girls with Plates of lamp, garland, flowers and incensory. The bride should sit on the left side of the Buddha’s statue. A respected person should announce the marriage ceremony’s beginning.²

First of all Tisarana, Panchseel should be recited thereafter Sutra Path (Paritrama Path )in which Mahamangal Sutra, Retan Sutra, Karmiya Metta Sutta and Maha Jayamangala Gatha must essentially be included. Thereafter pure paritrama water should be sprinkled upon the bride and bridegroom and paritrama thread must be tied to the right hands of the bridegroom.

While sprinkling water upon the bride and bridegroom this tale must be recited.

Sabbitiyo viv ajjantu sabbarogo vinassantu,
Ma te Bhavatvantarayo sukhi dighaudo Bhav.
Sahbe Buddha Balappatta Pacchekananch yam Balam
Arantananch Tejen rakkhan vandhami sabbaso.
Then the bride and the bridegropom should take these vows. 

**Stipulations for the Bridegroom:**
1. I take the vow to always respect my wife.
2. I take the vow never to insult my wife.
3. I take the vow never to adopt bad conducts.
4. I take the vow to satisfy my wife, through the income from right means.
5. I take the vow to satisfy my wife with ornaments.

**Stipulations for the Bride:**
1. I take the vow to properly do all works of the house.
2. I take the vow to take care of all members of the family properly.
3. I take the vow to be loyal to husband keeping away from bad conduct.
4. I take the vow to save the income earned by my husband.
5. I Take the vow to fulfil all my family duties efficiently.

After these stipulations paritran water is poured over the hands of the bride and the bridegroom. At this time all persons available there should stand up and recite these lines:

Bhavatu sabba Mangalam Rakkhantu sabba devta.
Sabba Buddhanubhaven sada sothi Bhavantu te
Bhavatu sabba Mangalam Rakkhantu sabba devta
Sabba dhammanubhaven sada sothi Bhavantu te.
Bhavatu sabba Mangalam Rakkhantu Sabha devata.
Sabba sanghanubhaven sada sothi Bhavantu te.

**Garlanding:**
After taking vows of family life the bride and the bridegroom should garland each other. First, the bride garlands the bridegroom and then vice versa. Thereafter they stand with folded hands towards the persons present and recite Jai Mangal attaha gatha. The person present should throw flowers over them during the recitation.

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1. Ibid.

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AT LAST ALL PRAY

Sabbe Satta Sukhi hontu sabbe hontu cha khemino
Sabbe Bhadrani Passantu Ma kanchi dukhmagma.

(4) **GRIHA PRAVESH (INAUGURATION OF THE HOUSE):**

The new house is inaugurated by the mistress of the house by lighting the lamp in the house. Thereafter Trisarana and Panchasheel are recited. At last Paritrana Patha is recited. If it is possible Maha Paritrana Patha is recited throughout the night and on the next day the house is inaugurated after donation to the Sangha.

(5) **PRAVRIJYA:**

A Buddhist should live the life at Pravrijya land for a week at least. Some children become shrmaner. Some old persons adopt shrmanhood and upsampada for sometime and live life with sramana lifestyle. It increases self control and faith in religion.

(6) **ANTYESHTI:**

The dead body is burnt among Buddhists. The relatives of the deceased wear white dress. Although white dress for all participating in the funeral is preferred.

First of all the dead body is given bath and wrapped into white clothes, then it is put on the bier. Before lifting the bier all Buddhists present recite Trisarana and Panchasheel and donate ‘Matak Vastra’. The presiding reverend monk holding the Matak Vastra in his hand recite this sloka thrice:

> "Aniccha vat sankhara uppada vaya dhammino
  Uppajitva nirijhanti tesam vupsakmo sukho."

For sacred chanting a new plate and lota are used. The family members of the deceased pour down water in the plate from the lota holding in their hands and recited this sloka thrice:

> "Idam Me Ynateenam hotu sukhita hontu Ynatayo."

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Then monks recite this story.

Yatha vari vaha pura paripurenti sagaram.
Evmev ito dinnam petanam upkappati.
Unname udkam vattam yatha Ninam Pavattati.
Evmev ito dinnam petanam upkappati.
Icchitam Pathitam tuyaham khippamev samijjhatu.
Sabbe purentu chitta sankappa mavijotiraos yatha.
Icchitam pathhitam tuyaham hippamev samijjhatu.
Sabbe purentu chitta sankappa chando pannarasasi yatha.

When the water of the lota is poured down into the Plate (thali) a part of the water is sprinkled over the dead body. Then the bier is lifted and the last journey begins. One person should lead the procession with white flag. The persons joining the procession should recite again and again these words.

"Aniccha vat sankhara – uppada vaya dhammino.
Uppajitvo Niriyayanti - tesam vasamo sukho."

After the completion of funeral ceremony the relics of the dead person are either preserved in the monument or are left in some river water. After seven days of the death ‘Matak Bhatta’ is held. In this ceremony reverend monks are invited to recite ‘Paritran Path’. Then ‘Matakdan’ and ‘Punyanumodan’ take place at last.

(C) **DHAMMA DEEKSHA:**

Those persons who want to embrace Buddhism go to some Buddhist monk. They have to go to the Three Refugees and take the five precepts from the Reverend monk. In 20th century, in U.P. and most of other states of India, the newcomers have to take 22 oaths read as under.

1. I shall have no faith in Brahma, Vishnu and Mahesh nor shall I worship them.

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2. I shall have no faith in Rama and Krishna who are believed to be incarnation of God nor shall I worship them.
3. I shall have no faith in ‘Gouri’, ‘Ganpati’, and other gods and goddesses of Hindus nor shall I worship them.
4. I do not believe in the incarnation of God.
5. I do not and shall not believe that Lord Buddha was the incarnation of god.
6. I shall not perform ‘Shradha’ nor shall I give ‘Pinddan’.
7. I shall not act in a manner violating the principles and teachings of the Buddha.
8. I shall not allow any ceremonies to be performed by Brahmins.
9. I shall believe in the equality of man.
10. I shall endeavour to establish equality.
11. I shall follow the noble eightfold path of the Buddha.
12. I shall follow the ‘paramitas’ prescribed by the Buddha.
13. I shall have compassion and loving kindness for all living beings and protect them.
15. I shall not tell lies.
16. I shall not commit carnal sins.
17. I shall not take intoxicants like liquor, drugs etc.
18. I shall endeavour to follow the noble eightfold path and practice compassion and loving kindness in everyday life.
19. I renounce Hinduism which is harmful for humanity and impedes the advancement and development of humanity because it is based on inequality, and adopt Buddhism as my religion.
20. I firmly believe that the Dhamma of the Buddha is the only true religion.
21. I believe that I am having a re-birth.
22. I solemnly declare and affirm that I shall hereafter lead my life according to the principles and teachings of the Buddha and his Dhamma.¹

Request to Reverend Buddhist monks or religious Preachers for Tisarana and Panchsheel

When upasakas want to go to the three refuges and take the five precepts they have to request the Buddhist monks or the religious preachers in this way.
Upasaka:
Okasam Ahani Bhante; Tisarnensaha Panchsheelam Dhammani Yachami, Anuggaham katva silam deth me bhante.

Dutiypi okasami ahami ....................
Tatiypi okasami ahami ....................

Religious Preacher:
yadami vadami tam vadeth.
(in singular vadeth will be replaced by ‘vadehi’ )

Then Buddha Naman and Tisarana will be recited by the religious preachers and followed by the upasakas2.

After the completion of the recital of Tisarana religious preacher will declare.

“Tisarana Gamanami Sampurnami ”.

Upasakas will then say “Am Bhante”. After the completion of Panchasheel, the religious preacher/monk will declare.

“Tisaranen Saddhim atthangasamannagatam dhammam sadhukam surakkhitam ketva appomaden sampadeth” .

In singular ‘sampadeth’ will be replaced by ‘sampdetabba’. then Upasaka will say ‘Am Bhante’ 3.

D. ETIQUETTE:

A. Buddhist upasakas should not be practise these things:

1. The statue of Lord Buddha should not be garlanded.
2. Buddha statue should not be offered edible items.
3. Monks feet should not be touched.

2. Baudha Charya Paddhati, Page 23, Prof. N.K. Kain.
3. Ibid.
4. Monks should not be stopped while going somewhere for discussion.
5. Monks should not be requested too much for dinner.
6. Monks should not be offered smoking items and intoxicants.
7. Upasakas should not bow before any other statue except before the statues of Lord Buddha and Bodhisattvas.
8. There should be no clapping following the recital of the Dhamma Deshna.
9. No one should enter Buddha Vihara wearing caps.
10. Blowing couch, ringing bell and raising slogans are not permitted with in the premises of the Buddha Vihar.
11. One should not urinate or evacuate under any pipal tree (Bodhi Virccha).
12. No upasaka or upasika should touch the body of monks except at the time of disease.

B. The Buddhist Upasakas should practise these things:

1. Before entering a Buddha Vihara one should put off one’s caps or pagri and women should not cover their forehead with the end of the sari.
2. Buddha’s statue must be saluted thrice in the manner prescribed.
3. If upakasas go to Buddha Vihara they should take candles, incense sticks, and flowers. Buddha’s statue must be offered flowers after lighting the incense sticks.
4. Inside Buddha Viharas donation should be given through the donation box.
5. If a monk appears on the way upasakas should fold their hands and say “Vandami Bhante” and welcome and without any disturbance they should leave the way.
6. Upasakas should say ‘sadhu, ‘sadhu at the interval or at the end of the Dhamma deshna.
7. The torn flags of Panchsheel must be replaced immediately by new flag.\footnote{Baudda Charya Paddhati, Prof. N.K. Kain, Page -62.}
8. When monks come to the house of an upasaka, he should welcome them with folded hands and should say “Vandami Bhante”. When monks leave the house they should say “Jai Bhim”.  

C: Request to Accept Meal:

On some special occasions, happy occasions and at ceremonies Buddhist monks or religious preachers are requested to accept meal. On such occasions upasaka offers them proper seat and request in this manner by saying:

“Adviasetu no bhante bhojanami parikappitami. Anukampami upadaya pariganhatu muttami. (O’ monk! kindly accept the best food offered by us)”.  

(F ) FIFTEEN CULTURAL POINTS:

1. Give up the caste based occupations like scavenging and others.
2. Adopt Buddhist sacraments at birth, birthdays, marriage ceremonies, Antyeshti and memorise Ashtang Marg and 22 oaths given by Dr. Ambedkar.
3. Always keep inclination towards education and personality development.
4. Participate in every field of economic production. Be sincere towards savings and insurance.
5. Let your scions decide about their marriage at proper age. There shall be no dowry system inter marriages will annihilate discrimination in all forms.
6. Accept new lifestyles based on scientific, academic and moral principles.
7. Train the girls for their own security and make arrangement for the safety of your houses.
8. Develop the habits of daily bath, dental cleaning, washing cloths, daily exercise and games and proper treatment at the time of illness.
9. Adopt family planning.
10. Help your friends and relatives at the time of emergency, do not waste money in vidai.

1. Baudhda Charya Paddhati, Prof. N.K. Kain Page-62
11. Discourage the habit of touching feet.
12. Eat delicious food, wear better clothes, behave in a better manner but do not behave in a communal manner.
13. Adopt the names of beautiful, proper and good meanings instead of caste based names or surnames. Do not address others by their caste based surnames.
14. Make your house at urban and industrial cities.
15. Do not be disloyal towards parents, nation or humanity and keep morality in campaigns.¹

(F) BUDDHIST FESTIVALS:

Samskaras or sacraments have important place in human life. They are also necessary facilitate religious and social order. In Buddhism also some important samskaras are performed. These sacraments differ from place to place according to local atmosphere but they do not violate the essence of Buddhist culture. ‘Uposatha Vratas’ have important place in Buddhist culture. During Uposatha Vrata Ashtasheel as are observed strictly. If a person does not observe Uposatha sheel as, he is not fit for self development or useful for society. If a person observes Uposatha Vrata strictly, he becomes master of great personality and live longer life. These are observed on the eighth days of both fortnights (Ashtamis), Amavasya and Purnima. In this there are four Uposatha Vratas in a month².

Vaishakhi Purnima, Ashadhi Purnima, Ashwin Purnima and Maghi Purnima are four great festivals. In U.P. some other festivals also are observed along with these. Their description is given below:

1. **Vaishakhi Purnima, (Buddha Purnima):**

   This is the most important festival in the Buddhist world as the Buddha was born on this day in Lumbini in 563 or 567 BC. Siddhartha became the enlightened. On same day, at Buddha Gaya, he attained Mahaparinirvana also on this day after 80 years of his birth.

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¹ Extracted from the speech of Raj B.P. Ashok, dated 14th March, 1993, Exibition ground, Bulandshahar. These are based on the aims and objectives of so many Buddhist organisation working in the 20th century.

² Prabuddha Diary, 2000, Published by B.S.I. U.P. Chief Editor J.N. Aditya.
2. **Ashadhi Purnima, (Mahabhinishkramana Purnima):**  
   Siddhartha left his family at the age of 29 years and after 6 years at Isipattan Mrigdayavan in Sarnath he gave the first sermon to his five disciples and turned the wheel of law. It is also postulated that Buddha entered the womb of his mother on this day. Monks pledge on this day to stay at a particular place during the rainy season where they meditate.

3. **Ashwin Purnima (Pravarna Purnima):**  
   Monks, after rainy season, having completed varshavas, congregate at one place, analyse their deeds of the year, pledge not to repeat the false activities. They repent upon their past misdeeds. They also plan for the coming next year. It is called Pravarna.

4. **Maghi Purnima (Ayu Sanskar Visarjan Ghoshna Purnima):**  
   Lord Buddha, three months before the great decease pronounced to renounce the Ayu Sanskar (Life Sanskara) at Sarandar Chaitya of Vaishali.

5. **Ashok Vijay Dashmi (Dharma Vijay And Deeksha Diwas):**  
   It is historical fact that Ashoka, the great, after seeing the massacre in Kalinga war left the imperialistic attitude and after hearing the preachings of learned Buddhist scholar Moggaliputta Tissa Mahathera pledged to stand for Dharma Vijaya on this day. Henceforward it is a Buddhist festival.

6. **Fourteenth April:**  
   Dr. B.R. Ambedkar the father of Indian Constitution and the champion of the downtroddens of India was born on this day. He revived Buddhism in India and Buddhism become a mass movement because of him after 1950.

7. **Fourteenth October:**  
   Dr. B.R. Ambedkar embraced Buddhism on this day at Nagpur with lacs of his followers.

8. **Sixth December:**  
   Dr. B.R. Ambedkar attained parinirvana on this day.
9. **The Birth Day Of Anagarika Dharmapala:**
   Anagarika Dharmapala was born on 17th September in 1864. He started the movement of revival of Buddhism in India.

10. **Rahul Sankrityayan Birthday:**
    Learned scholar Rahul Sankrityayan was born on 9th April. His birth day is celebrated with seminars and meetings regarding Buddhism.¹

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¹ Ibid.